a little and hands the pipe to the woman whose love he wishes to obtain. 832

In spite of their lack of morals, rape is considered a severe crime. One would scarcely need to mention this if one did not occasionally find 839 ● an opposite notion among the whites in the country. There was one incorrigible Hottentot who crept into huts at night to rape women that were [684] sleeping alone and he had one testicle cut off (according to the account of an old Hottentot), with the threat of losing the other if he should offend again. The man who performed this half castration died shortly afterwards and the Hottentots of the kraal believed that to be a warning that their methods were not above criticism and they never did it again. Such cases [304] may have perhaps given rise to the idea that one-sided castration is a Hottentot custom.

Abortions are nothing unusual. A hot infusion of the urine of a rock- 847 rabbit (see Analysis in the Appendix), drunk (when necessary) for several consecutive days, is considered an effective method of inducing an abortion. They call the procedure itself "ǂ//nāǂ, i.e. "to drink and to fall."

In order to complete the dreadful picture, the oaths that have a sexual 578 content which one hears frequently should be mentioned. First it should be emphasized that even in cases of the freest sexual traffic (professional prostitution excepted), the feeling of shame has not completely vanished. The deed is free, glances and words wound. Therefore curses which insult the feelings of modesty, such as the frequent "gaixãba u," "you with the big penis" are considered a matter of provocation even by the least prudish person. The ugliness of the image increases further the insult: "!ara ǂãba ũn," "you, with a penis like the swelling around the genitals of a baboon." (!a·ras is the brilliant reddish, naked, outcropping of skin around the genitals of the female baboon which periodically swells up considerably.

Worst of all are the curses which not only wound one's modesty but also one's sense of piety, since they are aimed at the person and at his mother or his sister. "!haĩǂnũĩsõats," "you (-ts) son (õab) of the genitals (ǂnũĩs, vulva), as horrible as the dirty scum on the milk calabash." (!haĩs) The curse sa !gãsa ǂãs "go sleep with your sister," will make even the most phlegmatic Hottentot furious.

[321] The insult "ǂgũĩts go hã o" "oh, you have become rigid" (/gũĩ, to have an erection) is intended to make a person look ridiculous.

The conditions in the relations of the sexes document the rapid degeneration of the social life of the Hottentots.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

practice whereby two individuals, either of the same or of opposite sex, will enter into a specially intimate bond of association, *soregus*, with each other. This is initiated by one of the parties drinking from a bowl of water (or nowadays often coffee), and then handing the rest of the liquid to the other to drink, with the words: *sore-//gamsa ure*, take the *sore* water, or *sore-//gamsa are*, drink the *sore* water. As a rule the relationship thus entered upon primarily implies deep friendship and mutual assistance, especially in economic matters. But, according to Falk, it is also used as a means of establishing a homosexual relationship, especially by boys, who jealously watch over each other. The customary form of homosexual practice is mutual masturbation, among both men and women (*oa /huru* or simply */huru* in the case of men, */goe-ugu* in the case of women); pedication (coitus in anum) between men, and the use of an artificial penis between women, are also found, but more rarely. Falk mentions also three cases known to him of men who were confirmed sexual inverts. Unfortunately he gives no concrete data as to the public attitude either towards such men or towards homosexuality in general, but as far as can be gathered from his short account, homosexual practices are regarded somewhat as a matter of custom. How far this is the correct view cannot be determined, as no other writer gives any positive information on the subject.

Solitary masturbation (*gui-guises*, to make oneself stiff) is also found; and, according to Fritsch, it is so frequent among girls as almost to deserve the name of a national custom ("Landessitte"). No special secret is made of it, he says, and the people even speak of it in tales and legends as if it were quite an ordinary occurrence.[1] He goes so far as to venture the suggestion, often advanced also by other writers, that the elongation of the labia minora found in many Hottentot women may be due to this practice,[2] but, as we have already seen, there is little doubt that this hypertrophy is a purely physiological condition.

Wandres mentions also that occasional cases of bestiality are found, which, if they come to the notice of the tribal council, result in "exemplary punishment".[3] He does not specify the nature of this punishment, nor does he give any instances known to him of such abnormal practices.

[1] *Eingeborenen Süd-Afrika's*, 331; cf. Falk, op. cit., 211.
[2] Op. cit., 283.
[3] Loc. cit.